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THE CHURCH.

Church of the living God arise,
With garments beautiful as when
At first in glory from the skies
Thy teachings came to men.
The over-arching keys are thine,
Thine by the Master-Builder given,
Adown the Apostolic line
With power to bind and loose.
Fit offerings to the altar bring,
Spouse of the Lord, for Christ our King.

"Glad tidings," Church of God! proclaim;
Thy watchmen; bid them lift the voice
That all may know the Saviour's Name,
And in His Name rejoice.

"The Lord His love bestows abundantly,
And sends His angels to the dew,
In answer to thy prayer,
O watchman! cry aloud and cease
To tell us of the Prince of Peace.

Church of the living God! display
Thy light of Love from pole to pole;
Till darkness shuneth as the day
On every living soul.
Speed on! bid thy true sons express
Thy truth, thy mysteries reveal;
Tell how thy healing waters bless,
The Saviour's mystic seal.
Teach thy "commission'd ones" to be,
O God! true messengers to thee.

Campbell.

FOR THE ADVOCATE.

THE SCOTCH BAPTISTS.

MA. EDITOR:—Many must have felt interested in reading your three articles on the earliest Baptists in Scotland, in the time of the Commonwealth, and those of the new churches formed in that country in the eighteenth century. I have been pleased to observe, in perusing your sketches of those churches, your general accuracy as regards their origin and history. And the reading of your articles has recalled to my mind many of my earliest and most interesting experiences, and associations. For my earliest remembrances are those of a beloved mother, at whose knees, when a child, I used to listen with delight to her sweet voice singing to herself and her little children, sweet hymns, which were sung in the meetings of the Scotch Baptists of the last century; to which meetings she was accustomed to lead me on the Lord's day, when I was a little boy, more than sixty years ago. The perusal of your sketches has also called up to memory my grand-father, and the many interesting stories which he told me about his leaving the church of Scotland with John Glass, and of his carrying his investigations of the Scriptures still farther, and more successfully, to a nearer approach to the knowledge of the will of Christ than he did, in regard to the proper subjects, and mode of baptism—of his many conversations and arguments with Glass, and Carmichael on the subject of baptism—of his holding meetings with about fourteen brethren like-minded with himself, in his mill-loft every Lord's day for worship and Christian instruction, long before either Carmichael or McLean were Baptists, and when there was not a Baptist minister in Scotland to baptize this little group of unbaptized Baptists.

Your sketches, too, have called to memory one who was my first, and for forty years, my most sincere, intimate, and confidential Christian friend and correspondent, the late Rev. David Douglas, author of "The History of the Baptist Churches in the North of England," whose instructive and able work he dispatched for me from Hamsterly in the county of Durham, on May 29th, 1849—at which time he little thought, probably, that before it reached my hands in this country, he should be called suddenly to his home in heaven. He died of apoplexy, July 3d, 1849. I value his history of the churches above gold, not only on account of its intrinsic worth, but as a memorial of my long tried and beloved friend and brother in the Lord.

My main design, however, in writing this, is not at present to give additional facts in regard to the history of the Scotch Baptists, but only to make a few remarks on some things which you have said about some of the "characteristics" of this body.

First, I beg leave to apologize for my countrymen whom you call—"stubborn Scotch." I do not at all deny that this is characteristic of the Caledonian. The Romish priestcraft thought them very stubborn when, in the days of Arch-Bishop and Bishop Beaton, an Alexander Ayles, a Patrick Hamilton, a George Wishart and a host of other Bible-men, would not yield to their spiritual tyranny, but most stubbornly, through fire and fagots and the flames of martyrdom, insisted that God's Word should be preached to, and read by the people, and denounced the Romish church as the Anti-Christ, the Mother of harlots. In the days of the beautiful and unfortunate Mary, Queen of Scots, John Knox was found to be, and was considered by many of the votaries of Romanism and royalty a "stubborn Scotchman," and the Presbyterians of that time and to the present, have been very stubborn in adhering to the essential doctrines of the gospel, and to less expensive, humbler, and more scriptural form of government and worship than the English established church; and many a stubborn and bloody battle the old Covenanters fought with the royal troops, in maintenance of their doctrine, and in carrying out a system of Bible instruction and education throughout the whole of the Kingdom, which has blessed and elevated Scotland for generations gone by. In judging of this characteristic in the early Scotch Baptists, it should be remembered that they had much to contend against, as well as defend. The whole nation was indoctrinated in the Presbyterian faith and practice as taught in the Assembly's Catechism. Infant baptism was held as sacred and firmly by the people, to be agreeable to the Word of God, as the clearest duty taught in the divine word. The Baptists were scolded at for calling its legality into question, and for restricting Christian fellowship, to baptized (immersed) believers in the

Lord Jesus Christ. But this characteristic of the Scotch is not peculiar to that nation, as might be easily shown. Stubbornness and bigotry are common charges against the uncompromising and unflinching disciple of Christ, when they will not yield the advocacy and observance of the commandments of God, for the commandments and doctrines of men.

Secondly, I must be allowed to make some apology for the controversial spirit of some of the early Scotch Baptists. Arch-bishop McLean was their first, and greatest writer and controversialist. His whole works, and a Biography of the author have long been published in four volumes by the late Wm. Jones of London, and in those writings there is as much of the true Christian spirit, as well as scriptural truth and instruction, as is to be found in any of the writings of the most approved Christian authors. He was a most excellent and exemplary Christian pastor. He stood firmly, though a long life, to his principles, while he was assailed by pedo-baptists on the one hand, and by a number of speculative Baptist professors on the other. On a close examination of the controversy between him and the admirable Fuller, it will be observed, I believe, that the only difference between them of any importance was about the question, whether regeneration preceded faith, or faith preceded regeneration. But upon the cardinal doctrines of Christianity they were like-minded. I will here make a quotation from Douglas's History of the North of England and Scotch Baptist churches, from which you will see that Mr. McLean and the Scotch Baptists generally were, and are of the true evangelical faith. Speaking of the forefathers of the Baptists, such as Bayan, he says:

"He and they, held the great doctrine of RECONCILIATION on the part of totally depraved man, with a pure, just, and merciful God, through a simple and humble dependence on the blood of the great Propitiations God manifest in the flesh. They also held the doctrine of the enlightening, drawing, and purifying influences of the Divine Spirit, in order to lead men to repentance, to the increase of faith, and to its fruits in the manifestation of a holy and actively useful life, that thereby they might live to the glory of the Redeemer here, and be fitted for the enjoyment of the society of a pure God in a holy heaven hereafter. As to the ordinances of baptism, the Lord's Supper, &c., they confined these to persons who had made a Scriptural and credible profession of the faith in Christ; and with reference to the former, they regarded it as the great line of demarcation between the church and the world. Such was the view of Bayan, and the general view of Baptists in former years, and such in our times have been those of Booth, Fuller, Hall, McLean, Carson, and others of our distinguished writers. Some slight shades of difference there may be between these, but still in the main they were agreed in the sentiments specified above."

It would lead me into a long history to tell all I know about the polemical doings of some of the Scotch Baptists. I will content myself with stating a simple fact, that while numbers who were connected with several of those churches got up questions about things which generated strife rather than godly edifying, on account of which many sincere and loving disciples of Christ mourned, those controversies about comparative trifles have been characteristic of not a few Baptists as well as pedo-baptists, in other countries, as well as in Scotland. This is to be lamented, but it is true, as you know. Let us not, therefore, condemn in others that which we do not condemn in all.

MISS HANNAH CHAPIN.

DEAR BRO. FOSTER:—The following Obituary notice was put into my hands a few days since by a relative and intimate acquaintance of the subject of it; and although the decease of the lady is not recent, yet I have thought many of the readers of your paper would share with me in the interest I have felt in it. Few names are more kindly cherished in this State, especially by aged Christians, than that of the venerable father, Dr. Chapin. And though the daughter left the State in early youth, she had already given promise to an affectionate circle of friends of those excellent traits of character described in the following notice.

Waterville, March, 21.
DIED, at Brimington, King & Queen county, Va., on the 21st of July, in her 43d year, Miss HANNAH CHAPIN, eldest daughter of the late Rev. Stephen Chapin, D.D., former President of Columbian college, Washington, D.C.

Among many kindred notices of death—which will not be read except by a few personal friends—there is many an eye in many a section of our State and our country, that will look with interest for a sketch of the life and death of so rare a woman as Miss Hannah Chapin. Such qualities of mind and heart as she possessed are seldom combined; and still less frequently does a single female character shine in so many different circles.

Miss Hannah Chapin was born December 17th, 1813, at Mt. Vernon, New Hampshire; and her childhood was passed in her extreme Northern home, then the field of her father's ministerial labor. In early life she followed him to Waterville college, Maine; and thence again to Washington, D.C., where her ripening and mature years were associated with his labors, while presiding over Columbian college. During this period, at about the age of 23 years, she spent a year in Charlestown, Mass., as teacher in the Female Seminary there; and about ten years of her later life have been devoted to teaching in the families of Dr. Wm. Gwathmey, in King William county; and of Mr. R. Gwathmey, in Hanover county; and more lately in the Institute of Rev. J. R. Garlick, in King & Queen county, Va. Many a circle will feel the void which her absence now makes.

In this extended circle of acquaintance she has left the memory of an intellectual super-

riority, of a moral gentleness and steadfastness, and of a pious loveliness and fidelity, which never will cease to be remembered and cherished in those who were instructed and moulded by her influence.

Miss Chapin possessed an intellect of remarkable compass and culture; her natural capacity being peculiarly susceptible to the improving influence of her peculiar early education and of her life-long pursuits. At the age of 14 or 15 she was taken from school to be the amanuensis of her father, whose failing sight and arduous duties made this early demand on her. All his abstruse lessons for the advanced College classes, she read over and over to him till they were thoroughly committed, and could be repeated without the book; and he himself used to say that he never had a better scholar in College than Hannah. All his carefully prepared sermons, and addresses and labored baccalaureates are now in her hand-writing, preserved among his papers. Such a training at this, followed year after year, by a vigorous, susceptible and interesting young mind, could hardly fail to result in a remarkable development of the understanding. This was evinced in her invitation to the important post she filled so early in life at such a distance from home. Though, as her letters home from Charlestown, Mass., show, the manifest distrust of the trustees on account of age and experience, tried her at first in her arduous task, when presiding in her turn over two or three hundred pupils, yet before the year closed she had the satisfaction of receiving an earnest invitation to assume the duty of Principal of the Institution. One half her capacity in one of different temperaments, would have given a rare brilliance or extravagance to her future history. But her strong mind was united to other qualities.

She was a woman of remarkable moral stability, evenness and quiet attractiveness. When any one in her presence spoke of her intellectual superiority, it gave her a feeling of unpleasantness which she could not conceal, and sometimes her disapprobation was expressed in words. Her sincere longing was to win the higher and worthier notice of those who appreciate moral excellence.—Not that there was any apparent seeking for reputation in this respect—for a pride of loveliness is most offensive to man as it is to God. But there was in her a natural evenness of judgment and gentleness of temper, which the grace of God had matured into a form of peculiar worth. In the details of business matters, for instance—which, after her parents' death was thrown upon her care—it was most interesting to watch the quickness and clearness with which she looked at the moral bearing of every thing; and with what promptness and firmness she resisted the least suggestion of doubtful propriety that came from any quarter. With that firmness, in rare union, was combined a yielding and meekness which entirely hid from view her decision of character; and one might have met her for years in public, and not known her worth in this two-fold respect.

One of the most conspicuous traits of her moral character, was her perfect devotion to her family. When her father retired from his connection with the College, she turned her attention to her former pursuit of teaching, and all her earnings for years were sedulously added to the common stock. To her mother after her father's death, she seemed to give her entire thoughts and energies—grieved that to support her she must be separated from her—yet meeting this sacrifice with the firmness and cheerfulness peculiar to her nature. To her sister, after the death of both parents, she was all a parent could be in her watch-care and counsel. Of few could it so emphatically be said, she "lived not unto herself."

Added to these qualities of mind and heart was a sincere piety, which energized her nature. In very early life she was a subject of saving conversion; the result of years of religious conviction. At 18 years of age, she, with her younger sister, Sarah, during a time of general religious declension, was baptized in the Potomac, and united with the First Baptist church, in Washington, D.C.; and so youthful and lovely were they two in their early devotion, that they were called "the lambs" of the flock. During all her future religious connections she was, though never forward, always stable and ready for every good word and work. As an interesting instance of this, during her connection with Dr. William Gwathmey's family, all the young ladies in her school were hopelessly converted and united with the church of Christ.

Miss Chapin's death was in its spiritual manifestation what might have been expected. Her disease, which was dysentery, terminating in typhoid fever, of a severe type, proceeded from the first great prostration of body and of mind, so that she conversed but little and briefly with her friends. Many incidents of those eighteen days of intense suffering and prostration, however, are treasured by those that were with her in her last sickness.

To her sister she frequently spoke with doubtfulness of her recovery, and no doubt would have spoken more fully, had she not seen that to that sister it was so painful a subject. It was now a subject of regret that she was thus prevented from more freely expressing her convictions. It was always with the utmost calmness and resignation that she spoke. To the Rev. R. H. Bagby, on the first Sabbath of her sickness, when asked if her hope was firm, she replied, "Yes;" that she had very precious moments; but, she was thankful her faith and hope were fixed long ago, so that she was not dependent on feelings of a sick bed; for, though at times she could reflect and enjoy sweet peace, yet most of the time her mind was confused and racked by pain. When asked if she was troubled with doubts and fears, she said that from her childhood a remark made by an father to her mother when very sick, had

had an effect upon her whole life, and produced in her mind an assurance and trust which had never been shaken. The remark was—"Go to God and throw yourself upon his mercy, as if you never before had gone to him." To her many friends, who watched about her sick bed at the residence of Rev. J. R. Garlick, where she died, she remarked that they must not think she did not appreciate their kindness, because she did not speak of it often; her nice sense of propriety being evidently strong in death, adding a charm to her real attachment which would have seemed weakened from repeated professions. To her brother who arrived a few hours before her death, she said as she held his hand, and saw how he was overcome—"Don't grieve, dear brother, it is all right—it is all well." To her father she spoke early in her sickness of little tokens for her friends, if she did not recover; and especially directed that her property due to the church should be ascertained and paid: conscientious to the last, in what many would regard an indebtedness of secondary obligation. On the Sabbath before her death, she thanked the pastor of the church for his words which had so comforted her, though she could not reply to them. To her sister the same morning she spoke with a sort of rapture; saying she had "sweet thoughts of Sophia," a friend of the family, recently deceased, and referred to her happy and triumphant death. During the closing hours of her life, she was stupified by opiates and said little. At 6 o'clock on the morning of Monday, July 31st, she quietly breathed her last. Her remains at her own request were laid in her father's grave, in the Congressional Burial Ground, at Washington, D.C. The eye that so often in life was bent on his, sleeps by him; the heart that from youth was so devoted as a child, rests till the resurrection on her parent's breast; and on that morning the hand that moved his pen will be locked in his, as they come to meet their Savior.

ANTIOCH.

Antioch is situated in Northern Syria, on the Orontes. Around few cities in the Eastern world cluster so many interesting souvenirs, whether regard be had to its opulence, power, and glory, or to its terrible calamities. Before the conquest of the country by the Macedonians the city was called Riblah; but when Seleucus Nicator made it the capital of his kingdom, he gave it the name of Antioch, in honor of his father, Antiochus. Its grandeur and magnificence secured to it the name also of the Queen of the East. Under the reign of Theodosius, when Christianity had become the religion of the Empire, it was called Theopolis or the City of God. While it was the capital of the Seleucidæ it was adorned with magnificent temples and palaces, and embellished with the productions of art. It was also as disoluted as splendid, the famous grove of Daphne being in its suburbs, where Venus was worshipped in her obscenest rites. At one time the population was five hundred thousand—almost equal to that of the city of New York a year or two since. Besieged, taken, and burnt in turn, by Persian, Crusader, and Saracen, instinct with a sort of vitality, it rose as often from its ashes, in new beauty, and defied all power but that of an invisible enemy, before whose presence all human might is but weakness. Again and again the terrible earthquake, which, for the whole of the last year, with short intervals, has shaken the isles of the sea, Mount Olympus, and a considerable part of Asia Minor, and laid the city of Broosa in ruins, again and again demolished Antioch to its lowest foundations, burying tens of thousands of its ill-fated inhabitants beneath its toppled houses, walls, and palaces. At present it presents an unsightly mass of ruins, with a miserable population of about ten thousand souls.

But the most interesting souvenir of the city to the Christian world relates to its ecclesiastical history. Barnabas went to Tarsus to find Paul, his fellow-laborer; and having found him, brought him to Antioch, to which the persecution in Jerusalem had driven many converts, who in turn became missionaries to the city, and labored with such happy success, that the Church in Jerusalem felt constrained, upon hearing the joyful reports, to send Barnabas to aid them, who again sought the assistance of Paul in a work to which he felt himself unequal. They spent a whole year in the delightful labor; and having instructed and converted a great number of the inhabitants, the name of Christians was first given to them there. But how soon all of Christianity perished but the name! till now, probably, not one enlightened and regenerated individual is to be found.

About a day's travel south of Antioch, on almost a mountain-top, is the village of Kessab, inhabited by an Armenian population, to whom a humble individual from their own community brought the gospel he had heard preached by the missionaries in Antioch, and such was the effect of his simple but hearty announcement, that his countrymen became Protestants, a church was organized, consisting at present of about fifty members, and a native pastor was ordained by the American missionaries of Antioch.

Another new and important station has been commenced at a town in the mountains, about twenty miles south of this city, called Deir-el-Kammar, or the Convent of the Moon. The population is six or eight thousand, and to a great extent Druse, a race notorious for fighting and murders, and where religion, if any they have kept a profound secret. They never oblige their religion on others; they take no offence at that of others; they never converse on religion; they never pray. They have their small and unadorned edifices for worship; but none must enter them but certain few who are initiated, and who in the night, and secretly, repair to these lonely temples, usually far from human habitations, and on a height difficult of access, where they per-

form their rites, the masses never approaching or manifesting any sympathy, or gaining any information of the solemn service within. But they abhor the mummeries and materialism of the native sects, whose worship is little less than rank idolatry, and therefore are respectful and kind to the American missionaries, who differ so widely from all the exhibitions of Christianity which they have seen. The Druses are also desirous of the education of their children, for whose sake they solicit the missionaries to establish schools among them, which, as far as practicable, has been done, and with adequate funds could be extended to any degree. Indeed, a school preceded the missionary to Deir-el-Kammar; and now the missionary, with his wife and little child, is living in conscious security, in the midst of a town whose streets have again and again almost literally run with blood.—Cor. of Jour. of Com.

REFORM BIDDING ITS TIME.

Ours is a day of religious effort, for reform at home, and evangelization abroad. Look at the need of patience to preserve the spirit of the laborers in working order, and to render their endeavors successful. Mackintosh praises Wilberforce as being a model reformer, because of his immovable sweetness, as well as his inflexible persistency. But many good men assay, without this patient sweetness, to reform others by the virtual tyranny of harsh and unreasoning criticisms. They resort to moral coercion, where they should use moral suasion. There are indeed social reforms which, besides mere moral persuasion, may at the fitting time, invoke the aid of the statute and the penalty against the transgressors of the commonwealth. But each method, the gentler and the sterner, is beautiful in its fitting season. In a republic, laws must, to be abiding, have more or less a basis in the precedent efficacy of moral argument and appeal in informing and arousing the public conscience, and in creating a sound public opinion. And as the farmer plucks not the half grown and acid fruit, but waits for time, and the sun-beam and the rain drop, to round and mellow and ripen it;—nor puts his sickle into the field when the stalks are yet green, and the ears moist and unfiled, so must social reform patiently adjust its measures and bide its time, and do everything in its own order. It must prepare the soil and scatter the seed; and, then, wait and pray for sun and shower, ere it raises the sickle, much less lifts the flail. It is so in individual amendment, or the conversion of the solitary inquirer and penitent. When Scott, the commentator, was groping his sincere and prayerful way from the dreary errors of Socialism, towards those evangelical views, of which he was in later life so distinguished an ornament and champion, John Newton avoided, in the early stages of the correspondence opened between them, the controversy which the learner would have invited. It was not the time. He waited—was patient and hopeful, and gentle,—and Scott, one day to be the commentator, was born into the Church of Christ, a fervent witness for the great truths that Newton loved. It is so in moral and political reform, as dealing with large masses of men. France in her first Revolution began, too early and precipitately, the propaganda of Democracy among nations who were as yet unfit for it. The patriots of our own country, have they never hoped too soon and hoped too much for other lands, when as yet the people of those countries had not the moral culture and religious principle, that should precede and sustain free institutions? The wise reformer is a patient man. And not only does he allot the required time, and await the natural order of the changes which he desires; but he estimates soberly the relative value of the alterations which he is seeking. He would not hazard political convulsions, involving certain evil and uncertain good, for the removal of lighter and tolerable evils, nor risk the setting alight the forests of a mountain-range on fire, in the simple endeavor to scorch one poor snake in his den.—W. R. Williams.

ARE YOU IN EARNEST?

There is not a greater difference between a hollow form and a living power, or a shadow and the substance, than between apathy and earnestness. And will you suffer the simple inquiry, Are you in earnest? It is a serious thing to live. Your responsibilities are yours. Are you running while you live? Your inch of time will soon be measured. It will be a serious thing to die. Are you acting in view of the event? Have you yet settled the "great concern?" Have you found salvation? If not, are you seeking it with an earnestness that overcomes all obstacles? Without, you will never find it. "The kingdom of heaven suffereth violence." The half of your heart will never be accepted. But you may profess to be a Christian; well, then, if you are, you feel somewhat of the realities of eternity and the powers of the world to come. You must feel a painful solicitude for the multitudes rushing to destruction. Do those with whom you come in contact feel that you are most anxious for their salvation? May it be seen in your very countenance? When you speak to them, or in their hearing, of these things, do you speak in earnest? Is the careless sinner kept on good terms with himself, or rebuked by your example? In vain may we strive to impress upon others what they do not feel we believe ourselves. Cease your languid efforts; they are worse than useless, unless you are in earnest. Three words in earnest will be more effective than an elaborate but heartless lecture. O that the Church, now so desolate and downcast, was but in earnest! What else hinders her from taking possession of the world? Then would the spirit of Zion be abroad—the dry bones, and in the multitude "seeking death to glorify in error of their ways" would arise to glorify God an exceeding great army. Do you pray in earnest, or do you say prayers? If the

latter, you may as well cease; they are not accepted, and will never be answered. "Offer no more vain oblations." No doubt you are in earnest about some things. Perhaps no opportunity of making a good bargain is likely to escape you. "Instant in season and out of season," and you succeed in business. No individual ever made his mark among his fellows who was not in earnest, so that it is often said that "to excel, a man must be an enthusiast." The world has long understood all this. But once more, Are you a Christian? Then what is your chief desire—the height of your ambition? If for a moment doubtful, go and reconsider your title to the name. Is a little obstacle sufficient to block up the path of duty, or are you "forgetting the things that are behind and pressing forward?" Is this the main business? In short, are you in earnest? To be otherwise is a fearful condition. "I would thou wert either cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—Gen. Evangelist.

THE JUG WITH THE BOTTOM KNOCKED OUT.

Reader, can you imagine the good that was produced by the bottom being knocked out of one little jug? A poor man was saved from a drunkard's grave by that very act. This is not all, his soul was saved from everlasting perdition. But what gave rise to that act is yet to be told. That jug that had been worshipped for ten years had the misfortune to lose its bottom. That poor man had labored and toiled at different kinds of labor in order that he might keep some of the "scientific American" as he called it, in his jug, while his lovely wife and industrious children were in suffering for the want of provisions and clothing, and everything else that is calculated to make people happy here on this earth. His labor was not all that went to maintain his jug, for many a time when he was so intoxicated with the contents of the jug that he was not capable of attending to any business whatever,—the wages of his suffering wife and children were snatched from them as it were, to keep something in the jug. But after a while that wife received a Bible from a Protestant preacher, and by reading that Bible she saw what miracles had been wrought by faith in Christ. She therefore put her trust in God, and set herself up as one of Christ's followers. But she was not satisfied with the condition of her husband. She would let her mind flow back to the time when she made the solemn vow to love, honor and obey. And to think what a different being she then had to love, rendered her happy to a certain degree. She resolved, God being her helper, to reclaim that miserable being from his present condition. She took a portion of Scriptures, and then presented herself at the throne of grace. This privilege of night and morning prayer was not disturbed by her husband. But he finally became interested in her prayers, and would pay strict attention, though perhaps at times he was beastly drunk. One night he came home weary his wife was offering up her petitions, and when he reached the door-step he suddenly stopped to listen to those petitions while they were ascending up to Elijah's God; and the following words came to the heart: "O Lord I entreat thee to hear and answer my prayer for one whose soul must be forever lost, unless the bottom is knocked out of his jug." This was more than he could bear—he instantly raised his jug, and said, "God being my helper, I will save my soul." At this moment the bottom of the jug was rent in pieces on the door-step, and he became a follower of Christ.—Methodist Prot.

PAYING FOR A BIBLE.

A missionary lodged one night in the house of a gentleman among the mountains of Kerry, in Ireland. In the morning, as he stood beside his host, looking over the wild and beautiful country, they saw a shepherd tending some sheep at a little distance. The gentleman pointed him out to the missionary, "There is Peter," said he, "One of the shrewdest men that we have in the district." Then the missionary went to him, entered into a conversation, and gave him a tract in Irish. A few weeks after, he and Peter met again. "I've swallowed the tract," said the latter. "If I give you an Irish Bible, will you swallow that?" "I won't be indebted for it, but I will buy it." "Well, I've got two or three." "What will you give me?" "The price I ask is this: when God shall strike the light and love of it in your heart, that you will teach six men like yourself to love the Bible;" and Peter took it. Some time after, an Englishman, accompanied by the missionary, started to cross the mountains. Just before them was Peter. "Och," said he, "but y'r reverence is welcome so early here!" "Why, Peter, what are you doing here?" "Sure I'm doing 'necally; I'm paying for the book;" and on the top of the mountain, where by this time it was broad daylight, he led them to a haystack, behind which were six Roman Catholic men, sent from the eye of the priest, waiting to pay to teach them the Word of God!

AN APT REPLY.—A boy was once converted while at sea. His wicked companions began at once to tease and vex him in every possible way, but he stood firm; nothing was able to move him. And some of the officers were thrown his unmanly as to endeavor, send for the lad. One of them then had to read and during the only time they try him with improve his feelings. perplexed asked him where Cain got his name. Of Now, mark the wisdom and propriety of the young believer's reply: "Sir, I am ignorant. The only answer I can give you is, my God knows where Cain got his wife, and I did not ask him this question when I felt the burden of my sins, but I cried, 'God be merciful to me a sinner.'" This was the perfection of right reason.

No speculative question can trouble a soul convinced of sin. Whether it can answer objections or not, is of no moment. The great truths of duty, sin, punishment, atonement are so impressed upon the conscience, that it cheerfully renounces all debatable points to the period of full and cloudless light in a future world. As in the case before us, the sailor boy did not know the easy and sufficient answer to the officer's difficulty, but his ignorance did not hinder his peace or his faith. He knew by the witness of the Spirit with his own spirit that the Bible was of God and he knew, therefore, that there was an answer to every rational inquiry, although he might not then be acquainted with it. He instinctively felt that all truth was consistent with itself, whether men can see its consistency or not.

Persons older in years and far more favored in opportunities than this poor boy, might with advantage borrow a leaf from his experience.

PLAN OF SALVATION.

The plan of salvation is likened unto a vine, which has fallen down from the boughs of an oak. It lies prone upon the ground; it crawls in the dust, and all its tendrils and claspers, which were formed to hold it in the lofty place from which it had fallen, are twisted around the weed and the bramble, and having no strength to raise itself, it lies fruitless and corrupting, tied down to the base things of earth. Now how shall the vine arise from its fallen condition? But one way is possible for the vine to rise again to the place from whence it had fallen. The bough of the lofty oak must be let down, or some communication must be formed connected with the top of the oak, and at the same time with the earth. Then when the bough of the oak was let down to the place where the vine lay, its tender claspers might fasten upon it, and thus supported, it might raise itself up, and bloom and bear fruit again in the lofty place from whence it fell. So with man—his affections had fallen from God, and were fastened to the base things of the earth. Jesus Christ came down, and by his humanity stood upon the earth, and by his divinity raised his hands united himself with the Deity of the everlasting Father. Thus the fallen affections of man may fasten upon him and twine around him, until they ascend to the bosom of the Godhead, from whence they fell.—Walker.

SNAKE WORSHIP.—The most remarkable case of snake-worship is found at this time at Whydah, in the kingdom of Dahomey, on the Gold Coast. I had a particular account of this from Captain Miller, of the barque Mendi, a short time ago.

In or near the large town of Whydah, he found a large house of stone walls, and thatched-roof, built and kept in repair especially for the sacred snakes. Across the upper part of the house were fixed a great number of poles for the special accommodation of the snakes, and here as the Captain looked through the door were to be seen scores and hundreds of these creatures, of various species and sizes.

Every day they were carefully fed by the deluded people, until they have become perfectly tamed. If they choose to leave the house to crawl about, no one must molest them on any account. In walking towards the town, one was seen in the road. At once all was stopped, and the creature was implored in the most humble manner to remove and allow the visitor to pass. Sometimes, when pressed by hunger, they go into town to seek food. Not long before the Captain's visit, a monster entered a house and seized an infant lying on the floor. The mother came and found her child in the coils of the snake. But she dared not interfere to get it away! The sacred snake must eat. She only besought him not to eat her child too voraciously! Oh! who does not pity heathenism!

GOING TO HELL FOR A TRIP.

Some ten or twelve years ago, as I was passing down the principal street of one of our Southern cities I met two negro men. They appeared to be discussing the character of one of their acquaintances. As they passed, I heard distinctly a single remark. Said one, "He'll go to hell for a trip." "Thrip," gent's redoubt, is Georgia for six-and-a-quarter cents. Ah! thought I, he is taking a long journey, over a rough road, in a bad mode of conveyance, for so small wages. Since that evening I have often thought of the remark and had occasion, in some lonely instances, to make application to some of my acquaintances. In less than six months I was told of a young man in an inquiry, "Is a Christian, me he could not get in a dry-dock to tell because, being for him sometimes to tell it was so a cent—two in the yard for his life, and he could not agree to give up his life." "Ah! my young friend," said I, "Will you go to hell for a trip?" I have seen a man selling drama of ardent spirits to his fellow men, ruining them in estate, body, and soul. And I could not but reflect that deeply as he was injuring his neighbor, and the community in which he lived, he was inflicting an equally fatal curse upon himself, for, thought I, "he is going to hell for a trip."

I have seen church members flourishing in earthly substance; sometimes sinning to themselves and their families to add to their store; sometimes gratifying every selfish desire; and yet, when a call was made for a contrition to support the gospel at home, or send it abroad to the heathen, they would close their steel-clasped purses and like Priest and Levite "pass by on the other side." And I have seen a young man of talent, professing to love the Lord Jesus, and to give himself up to his service, and presently that service called him to sacrifice, self-denial, and cross-bearing; it "offered him poverty

and toil now, but riches, glory, and immortality beyond the grave. I have seen him hesitate and halt, cast an eye to the brightness of the heavenly kingdom and the glory of the eternal crown, and then put forth his hand to grasp the good things of life. And in sorrow of heart and anguish of spirit I have exclaimed: "Will he also go to hell for a trifle?"

I have seen one, in whom the love of Jesus burned with holy ardor, turning away from the temptations of the world, devoting his powers to the Redeemer's service, choosing poverty with Christ rather than riches without, giving up father, mother, brothers, and sisters, houses, lands, money, honor, fame, ease—able to say with Peter, "Lord, I have left all and followed thee;" and I have rejoiced to see faith and love that no seduction of earth could allure from Heaven.

Reader! How is it with you? Where are you going? What are you going for? Are you in the broad road that leads to death? or in the narrow path that leads to life? Are you going with the many? or with the few? Is it the gold or silver of this world that stimulates you to action? or is it the "inheritance incorruptible, undefiled, and that fadeth not away?" Are you hurrying down to a bed in hell? or striving upward to a mansion in the Father's house? Pause, think, reflect, be wise, determine, act—and give your heart to Jesus Christ.—N. M. C., in *The Commission*.

The Zion's Advocate.

Portland, April 3, 1857.
Bro. HZEKIAH DODGE
Of this city, is our authorized Travelling Agent.

HOME AND FOREIGN MISSIONS.
Mr. Editor:—Having just observed in the Advocate a request to the friends of foreign missions to contribute as liberally as possible, I am led to inquire if it would be right for us to contribute for the support of foreign missions, when we cannot support pastors to preach the word of God to one-half of our churches even in the state of Maine. I will give my opinion on this subject in few words.

When I look at the churches that are going astray like sheep without a shepherd, and the many waste places in Zion that have so much need of being built up, it readily occurs to me that we ought first to cast the beam of our own eye that we might more clearly see the beam in our brother's eye. I do not say that I don't wish the gospel to be preached in foreign lands, for God has said to his ministers, "Go ye into all the world," &c. But I wish the gospel could be preached in every town in the State of Maine, or as far as domestic missions are extended. It is my heart's desire and prayer to God that there may be more laborers raised up to go forth into the field of domestic missions and preach the word of God to the upspringing generation, as we that are fathers have in times past been profited by its influence can plainly see that it is much needed amongst us, and it causes us to lament and mourn over our situation, in view of infidelity and skepticism and false doctrines that are going forth in our land. Then I believe we need more laborers in this part of the great field, and that it is required of us to do more for the support of the gospel in our midst, than it is to send our money to foreign lands. Let us then contribute liberally and pray more earnestly for the advancement of religion, that God may convert sinners and that the churches may be built up, and soon we shall find ourselves better able to support foreign missions than we are at the present time.

REMARKS.—We agree with our contributor so far as this—that far too little has been done by our churches in aid of missionary efforts in our own State. The field is wide and the destitution great among us; but for many reasons it has always been easier to raise funds for the foreign than for the home work. For ten years past the contributions of our churches to foreign missions have averaged over five thousand dollars annually, while in the same time those for domestic missions have averaged less than half as much. One year, by extra effort the amount was pushed up to about \$4,000; last year—to our shame be it recorded—the sum was only \$2,475. We need not attempt to show that this was very far short of what it should have been.

But did we give too much for foreign missions? The amount of contributions from the Maine churches to the Missionary Union for the year ending May, 31, 1856, was \$5,103. Was this too much for the nearly twenty thousand Baptists in this State? The average is but 26 cents a year, or 1-2 cent a week for each member. None will say that this is excessive liberality, however deficient he may think the contributions of our churches to the home work.

Our correspondent seems to hold the opinion that our contributions should be withheld from foreign missions and devoted to carrying on the work at home, at least until we become stronger here, another churches more able to give to the foreign work. This might seem the dictate of true policy. But the word of God teaches a different view and one which is confirmed in the history of our churches. From these sources we learn that the best method of securing the progress of the work at home is not by concentrating our efforts upon the field immediately about us, but by devoting a portion of these to the extension of the gospel in the regions beyond. There is that scattereth seed and yet no increase; and there it shall be given unto you. We are reminded of the living efforts for others, and we are told to "enquire how it advances." Inspiration teaches, "own seed and experience bears witness to the work." The effect upon the Baptist churches of the country of the missionary effort to which they were aroused when Judson threw himself on their support, has attracted the attention of all eyes. Justly among us Judson's death a Unitarian journal, in an glowing language:

He threw himself for support on the then feeble body of American Baptists, who in their efforts to sustain and reinforce him, were led to the surest possible means of strengthening the spirit of piety and philanthropy among themselves at home, and may date from their own zeal in his behalf the dawn of their own rapid enlargement and exulting prosperity.

The fact presented in the above extract is one which our churches cannot too attentively consider. We believe that if the great prosperity which our denomination has enjoyed during the last forty years is to be attributed, under God, to any one thing more than another, it is to the missionary spirit

which has characterized them. As they stretched forth their hands for the relief of the heathen abroad, God blessed them with increase of numbers and strength at home. If the policy recommended by "J. S. S." were the true one, they should have waited until stronger at home before making any attempts to save the heathen. The Baptist of this country were then relatively much feeble than are the Baptists of Maine now. But our fathers adopted the other policy and we reap the benefit of their wisdom. In watering others they were watered themselves. Let us not fail to profit by their example.

It may be said that labor for the destitute in our own State is missionary work. True; but "the field is the world;" and as we have opportunity, we are commended to do good unto all men.

We would not deny that our own State may be entitled to a relatively larger share in our efforts and contributions, than the foreign field. In what proportion the contributions of the churches should be divided between the two objects, we would not undertake to prescribe. Each person should be his own judge. Our own rule has been to give equally to each, and we would like to see this rule generally adopted—not that any less should be given for foreign missions, but that the contributions to the Maine Baptist Missionary Society should be brought up to an equal amount with that given to the Missionary Union.

Do not all our churches in Maine make this their standard for the present year?

MISTAKES ABOUT MINISTERS.

Another mistake in respect to ministers pertains to their success in preaching the gospel. It is taken for granted that under a faithful ministry many souls will be converted, without regard to the state of the church or the manner with which the gospel is heard. Perhaps no mistake is more common than this. I have known members of a church admire the talents, the eloquence, the fidelity of their minister, and wonder how persons could remain impenitent under his preaching, when they were themselves unmoved, and without feeling. And some times I have heard this remark made by professed Christians, "Our minister preaches well, but somehow his labors are not blessed to the conversion of sinners." Now, the mistake in such instances is twofold, pertaining both to the design for which the ministry was given, and the direct agency to be employed in converting men.

When Christ ascended on high he gave what have sometimes been called his "ascension gifts." Among these were pastors and teachers, who were given for this purpose; "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This was the primary purpose for which the ministry was given. The chief agency, I mean, direct agency, under the Holy Spirit for the conversion of men, is the church, rather than the ministry. Hence a larger portion of all who are converted trace their first permanent religious impressions to the conversation, or remarks or examples of some private members of the church, perhaps a Sabbath school teacher, a pious father, a godly mother, a Christian friend. The ministry has its work, but its usefulness or success is not to be measured by the number of souls converted through the direct instrumentality of preaching. Every sermon may have some hearers, but the hearers may be sinners, and sinners may be blest to the conversion of some soul, and sometimes a sermon may be blest to the conversion of many souls, but still the pastor's appropriate work is to labor for the "perfecting of the saints," so that through their prayers, their examples, their direct effort, sinners may be converted. Wherever a church can be found, earnest in prayer, active in labor, consistent in practice, there will be conversions, and truth will be powerful. With a church in such a state, preaching will be effectual in saving men, because the heart will be prepared to receive it. But it is hard for a minister to labor for the conversion of sinners, when a cold, inactive church lies between him and them.

Those who are called "revival preachers," understand this; and when they go into any place to labor one of the first things is to endeavor to get the church into a right state, expecting that God will convert souls, if he converts them to any considerable extent, through the instrumentality of his people. This is the way in which God has chosen to work in all ages, and in which he will continue to work.

It is a mistake, therefore, to suppose that the ministry was given primarily, for its direct agency in converting men, or to suppose that a minister is not faithful when there are no conversions. He may sow good seed, sow it well, sow it abundantly, and yet but a small part of it produce fruit. The fault may be in the soil, not in the seed, nor in the sower.

If a church has a minister who is faithful in the presentation and enforcing of truth, who gives himself to the work, being instant in season and out of season, and yet souls are not converted, whether there is not something wanting on their part, or whether in reality the fault is not with them instead of the minister, whether they do not themselves hinder the gospel of Christ. The ministry has its faults we admit, and we hold it answerable for them all. But it is a mistake to consider a minister in fault, because there are no conversions, when the members of his church are living down by their practice, what he is endeavoring to build up by his preaching. They are to labor to convert sinners, as well as he, perhaps more so than he, for he is to feel the "weight of sin," and to labor for the perfecting of the saints, for the edifying of the body of Christ. This, we repeat is his special work. Let him seek to do it well, and let the church profit by his efforts, and go to work earnestly to try to save souls from perdition.

N. B. S.

KINCAID'S MISSIONS IN BURMAH.—Rev. E. Sabbath inquired missionary, spent a recent Baptist congress, and addressed two of the marks were reported in that city. His remarks were in reference to the progress of the missionary work during the period of his residence in Burma, Mr. K. a period of country to the time of his landing in member a single month that he did not see repentant souls and converts to God. For fifteen Sabbath in succession we had large numbers of baptisms, and the most satisfac-

tory evidences of conversion. The people came to hear the gospel in crowds, and gave evidence that the power of God was moving the heart of the masses. The work had gone on in the Rangoon province, and thence to all the surrounding countries. Wherever the missionaries carried the Gospel, it took root, and their efforts were abundantly blessed. In little less than six years, over 6,000 had been baptized. In one district, twenty-five churches had been planted; and this, said the speaker, was a genuine work of grace, well established by the evidences of reformation everywhere visible among the people. Even in trying times of trouble, they displayed a martyr-like resignation that only the gospel could have conferred.

THE ANNIVERSARIES.

It has been decided to hold the anniversaries of our Societies in Boston. So far as announced the meetings will be held as follows:

THE HOME MISSION SOCIETY will hold its anniversary in the Harvard St. church, on Thursday and Friday, May 14th. and 15th.

THE AM. AND FOR. BIBLE SOCIETY on Saturday and Sunday, May 16th. and 18th,—the annual sermon to be preached on the intervening Sabbath, by Rev. R. E. Pattison, D. D., of Maine, or Rev. H. C. Fish, of New Jersey, his alternate.

THE A. B. MISSIONARY UNION will meet on Thursday, May 21st. in the First Baptist church. The Board of Managers will meet on Tuesday preceding, May 19th. The Annual sermon before the Union will be preached by Rev. N. C. Butler, of Ohio, or Rev. W. H. Shafer, D. D., of Maine, his alternate.

Owing to the peculiar condition of affairs in the Missionary Union, it has been feared that the appointment of the meetings at Boston might give rise to a suspicion that it was so arranged by those interested, in order to favor the Executive Committee. A Boston correspondent of the N. Y. Examiner, in reference to this point makes the following statements, which we do not present a true view of the facts in the case:

There was some shrinking in regard to the invitation to the Union; first, from the apprehension that the holding of the meeting here might be regarded abroad as a concession to the "Mauvaises" at "Borne," to secure the presence of a preponderant weight of New England influence, and this forestall contemplated "reforms;" second, from an unwillingness to have the Baptist cause in this city exposed to the blighting effects of external debates and alterations as many of the more timid both apprehend and deprecate. But, after mature deliberation, when it was pretty certain that the door in every other eligible place was closed, it was determined to waive all objections, and bid the Union welcome to the best accommodations which we can supply. Brethren at a distance, whatever their theories or wishes, may be sure that in making this arrangement there is no sting sinister. I do not know the Baptist in Massachusetts who would not have preferred that the Union should go elsewhere. But there was no apparent elsewhere, and it seemed undesirable that the Union should knock everywhere in vain for friendly entertainment. The question appeared to be whether the Boston churches open their doors and bid the wayfarer come in. If any should be jealous of the power of local influence, let them not fail to be present and see that no wrong shall be done. And, as to the other point, the hope here entertained is strong that brethren will come "in the fullness of the blessing of the gospel of Christ," and that the Holy Spirit will unite all hearts in true missionary work.

BUNYAN'S DREAM—NO. 6.

This dividing a dream into so many parts, and the issuing of the several parts, is very apt to disturb the harmony and connection in the minds of the reader, if not in that of the narrator. It seems to be necessary, in commencing a new article under such circumstances, to allude to the close of the preceding one, and take up the subject where it was left. This serves to quicken the memory of such as have forgotten what was said last, and have not the paper at hand to which they can refer. I make this explanation in this place to avoid all misapprehension in regard to the similarity in the commencement of these several articles.

In my last I spoke of an important church which I visited in my dream, of the underhand efforts a few had been making to get rid of a good minister, and the influence which this fact had upon his mind when he understood how it was. His heart was full of discouragement and grief, not so much because some did not like him, as on account of the manner in which that dislike had been manifested. He, however, had control over his spirit, and I could detect nothing in him which looked like anger or revenge. His discouragement and sadness were evident, and he had lost confidence in many, who, as he thought, had been his warm friends. He knew not whom to trust, or to whom to go for advice. Consequently, he was much by himself. He knew there was one Being, who was ever true, who understood all his motives and desires and aims. To that Being he went often and confidentially, and earnestly prayed for strength and guidance. In this he found his chief joy. He felt sure that God would direct him, and though there was a want of human sympathy, he nevertheless had one Friend who could be touched with his infirmities.

Well, I thought, things are not so bad as I hoped to find them. The church is not doing much for the cause of truth and righteousness. And as I was about leaving the place to visit another, I saw Satan approaching, and with a fiendish smile peculiar to himself, he said, "Well, how do you find things here? Is this church doing much to overthrow my kingdom? Have they peace among themselves? Do you think they will have a revival? Are their prospects bright and hopeful?" These questions were asked in rapid succession, without any opportunity for me to reply between them, even if I had been disposed to do so. I was sad, but I endeavored not to show it, and said, "prospects here are not quite so encouraging as they might be." They he laughed and said sneeringly, "Encouraging as they might be! They are encouraging as they will be for some time to come, I reckon!"

But not wishing to dwell upon the state of that church, with a feeling of secret triumph I inquired how it was with that little church where they were having such a glorious revival, and so many were leaving the ranks of sin, to become the followers of Jesus Christ. "Ah!" said he, as he shook his head, "they got the advantage of me there. A combination of circumstances was in their favor, many were reduced in strength and numbers, and their need of divine aid, and earnestly sought it. Some of them were in just that state where they could ask anything of

God and he would grant it. All the power of Omnipotence seemed to be at their control, and I could not successfully resist it. I have lost many captives there, for the time being, but I think they will return to me again. I imagine the excitement there is about over, and I am intending to get them into some controversy about baptism or something else, divert the minds of those that have such power in prayer, and thus stop the progress of the work." But, said I, "this is mean and wicked business in which you are engaged, and you ought to be ashamed of it." To which he boldly and haughtily replied, "Not at all! not at all! This world belongs to me. I am supreme here. This is conceded, and I am truly and justly called the god of this world. Is it not right, and honorable that I should defend my own against the invasion of another? If he will keep an army upon my territory, ought I not to distract and weaken, and disgrace it as much as possible? Should I be fit to rule this world, if I did not look after its interests, and keep that which is my own?" Before I could reply to this mixture of falsehood and sophistry, he wagged, and I dreamed on.

BUNYAN.

OUR IDOLS.

I think it was Browning, who said, "God keeps a niche in heaven to hold our idols." While these words were recurring in my mind, I was repeating them over and over, and was sometimes saying such sentences without much regard to their meaning, a slight circumstance called my attention to them more seriously, and I began to consider what was implied and what was directly asserted here. It is language not only harmonious, but very expressive. The two prominent ideas are different in their influence upon our hearts. It is implied that we have idols. Strange that this should be true of us who are favored with the light of revelation, and who have been taught from our childhood to abhor idolatry! And yet it is true. In spite of our abhorrence of idolatry, as a system of religion, we do sometimes have our idols, and in our affections, all unconsciously it may be, they get the supreme place. They are around us; they address themselves to our senses; we hear them, see them, embrace them, and they steal our hearts, even when we intend to love more than all the unseen God and Father. A parent, a husband, a wife, a child, a brother, a sister, a friend, how liable they are, if good and amiable and affectionate, to ensnare our affections, and become our cherished idols! How many a mother suffers her winning little one to come in between herself and God! How she lives for the child day and night, loves it, worships it, deems it essential to her happiness, yes, to her very existence. God knows the fact, perceives the idolatry, its tendency, and its danger, and removes the idol. He knows the pangs which separation will cost, the severity of the lesson to be learned, but yet it is a necessary lesson, the only one that he will saluate upon that idolizing heart. He takes away our idols.

But what is done with them? Are they broken in pieces, wasted, destroyed? No indeed, they are taken from us, and preserved with care. How sweet the sentiment, so beautifully expressed in this language: "God keeps a niche in heaven to hold our idols." Thus broken, destroyed before our eyes, but the jewels are safe. Yes, mother, the little one thou wast in danger of loving too well, whom thou didst love too well, is kept. God keeps it for use in heaven. It is lovely and loving still. And if you repent of having made it your idol, and of all sin; if by faith in Christ you live henceforth in this desolate world; if humbly you bow to your Father's will, and love Him supremely who chastens thee for thy good, you shall behold your child again, where no danger will be apprehended from living it too well. It is thus God would have you improve your bereavement.

Yours, &c.

HELP THE GOSPEL.

An old subscriber of the Advocate sends us a few lines for publication. If the just and excellent sentiments which he expresses were prevalent among our churches, the work of the gospel among us would not be hindered as it is.

Bro. FORTNA:—It was with deep interest I read in the Advocate of the action of the Massachusetts Conference to provide for preaching the gospel to the destitute places in that Association. I have long been satisfied that more must be done than is now done to save our fellow men around us from sinking to perdition. Seeing the small number of ministers in some of our Associations, and so many people who have not the gospel preached to them, how ought we to pray the Lord of the harvest to send forth more laborers into the harvest.

But in some Associations we have more ministers than can live by the ministry, and some are obliged to go elsewhere to find a place where they can be supported, or to leave the ministry for other pursuits in order to support themselves and their families. And this I think is the cause of so many of our churches languishing and dying. In order to see the work of God increased and the number of disciples multiplied, our ministers must be enabled to give themselves to prayer and the ministry of the word, which they cannot do when perplexed with the cares of this life and obliged to leave their ministry to labor for their own support. It is quite time some means were devised whereby our ministers might give themselves wholly to the work of the gospel. Then we might expect to see great numbers of the unconvinced become obedient to the faith. Every Christian would rejoice to see poor sinners brought to repentance: yes, he angels in heaven would rejoice over such glorious sight.

The destinies of men all hang on the preaching of the gospel, and therefore every member of our churches, male and female, is under most solemn obligation to give our ministers such support as will enable them to devote all their time and talents to their proper work. In this way all Christians may glorify God in their bodies and spirits and all their possessions, which are their reasonable service. And I would ask,—If sinners

are lost because the gospel is not sent to them, on whom does the responsibility fall but on the churches? J. S.

East Dover.

ENGLISH ITEMS.

REMITTING MONEY BY TELEGRAPH.—The English have long had the convenience of remitting money by Post-office orders, but that system appears likely to be superseded, as "the Electric and International Telegraphic Company" have organized a branch of their establishment for the remittance of money. On the cash being paid at the office of the company, intelligence of it will be telegraphed to its destination, and it will there be paid to the party named by the payer.

THE BRITISH MUSEUM.—The new circular Reading Room will be ready for use in May or June next. It will be capable of seating five hundred readers, giving four or five feet of table room for each. It is the largest Reading Room in the world. Tickets of admission renewable at the end of six months, may be obtained by students, if the proper testimonials as to character are forwarded with the application.

VALENTINES.—The General Post-office has as many as eight hundred thousand of these passes through it every year.

RESULTS OF WAR.—The total addition to the funded debt of Great Britain, in connection with the Russian war, is \$146,482,000, the annual interest of which is \$4,389,580. There is in addition to this increase of the funded debt, \$56,870,000, in Exchequer Bonds and war loans to be paid within four years. The Chancellor of the Exchequer calculates that the whole of this aggregate increase of debt of \$203,352,000, increased by the late war, may be paid off by the year 1871. This will be quite an improvement on the course formerly pursued, but we should think it a sufficiently heavy burden to place on the people to be careful how they suffer themselves to be involved in another war.

A LARGE BELL.—"Big Ben," the large bell recently cast for the clock tower of the new House of Parliament, weighs 35,000 lbs. The clapper alone is of the enormous weight of 1344 lbs. Although so large, and somewhat different in shape from common bells, it is said to be of the exact tone intended by its designer and founder. This tone is *E natural*. The four bells for striking the quarter hours will together weigh nearly as much as the large bell.

DEA. WILLIAM COLGATE.—We learn by the N. Y. Tribune that Dea. Colgate of the Tabernacle Baptist church died on Wednesday, Mar. 25th. He was born in England, Jan. 25, 1783. In 1795 his father removed to this country. In 1804 William left his father's house and came to New York, where he obtained a situation with a firm in the tallow-chandlery business, and in a few years commenced the same business for himself. He acquired a large fortune, of which he has dispensed liberally to benevolent objects.

He was an active supporter of the Bible cause. He took part in the formation of the first Bible Society ever organized in the city of New York. In 1816, he assisted in the formation of the American Bible Society, was a member of its Board of Managers, &c. &c. When in 1836, that body made the English version of the Bible the standard of translation in foreign languages, he united with the late Dr. Cone, Doctor Maylay and others, in a protest against the rule; and when the Society's appropriation were withheld from versions made by the missionaries in India, in which words relating to baptism were translated by words equivalent to immerse, he aided in the formation of the American and Foreign Bible Society. He was chosen its Treasurer, and was annually re-elected to this office, which he continued to fill for more than thirteen years.

He has been one of the prominent supporters of the revision enterprise and was one of those who formed the Bible Union, of which he served as treasurer until February 1856. Of other religious enterprises he has been a liberal friend, and he was also one of the earliest advocates of the Temperance reform. As a business man, a citizen and as a Christian he seems to have been universally respected.

OREGON.—A correspondent of the Independent writes that on the organization of a State government in Oregon, a strong effort will be made to engrat a recognition of slavery upon its constitution. One or two of the papers now published in the Territory would advocate the measure, and a prominent member of the present legislature has offered \$1000 towards establishing another. He says: "The real, earnest advocates of slavery, not only in the abstract but in the actual, and its immediate introduction here, are a far more numerous and influential class than has been commonly supposed, and their capability for mischief should not be sneeringly depreciated." There are many colored people in the territory who are in effect held to service as slaves, though not nominally such, as persons claimed as slaves have been set at liberty there under the judgment of the courts. There are many real slaveholders there, who have left their slaves in Missouri and other slave States, ready to be removed as soon as slavery should be legalized in Oregon. Probably these slave owners will be encouraged by the late decision of the Supreme Court to remove their property at once to the territory and thus secure for slavery an actual and recognized existence. The writer adds: "It is very uncertain what will be the result of a vote taken to-day in this territory as to the admission of slavery. An intelligent 'Old Oregonian,' formerly a member of the legislature, and a gentleman of close and careful observation, told me yesterday he very much feared a majority would favor the proposition."

The slave power has been secretly but busily at work in Oregon, and there is great reason to apprehend that its schemes may be successful.

PREMIUM AWARDED.—Rev. J. P. Thompson announces that the premium of \$800 offered last year by an American merchant residing in Glasgow, Scotland, for the best tract on "The Family Relation as affected by Slavery," has been unanimously awarded to a manuscript by Charles K. Whipple, M. D., of Boston. Thirty-five manuscripts were received. The committee of award consisted of Rev. Francis Wayland, D. D.,

LL. D., of Providence, R. I.; the Right Rev. Thomas M. Clark, D. D., Bishop of Rhode Island; Charles Stoddard, Esq., of Boston, and Rev. David Brown, D. D., of Glasgow.

In accordance with the wish of the donor, the manuscript is to be submitted to the consideration of the Executive Committee of the Am. Tract Society, in the hope that it may be approved and published by that society.

BAPTISM OMITTED.—The Baltimore True Union says:—"We have known repeated instances of persons, who have been for years members of that [the Methodist] church who had never received even the ordinary apology for baptism, and had never been questioned on the subject. One such case came under the observation of one of our city pastors in a candidate recently baptized."

Why not? Our Methodist claim that baptism takes the place of circumcision, and does not Paul say "circumcision is nothing?"

FEMALE COLLEGE.—The new institution at Worcester, Mass., which was established with the design of providing for young women the means of a thorough education at the smallest possible expense, seems thus far to have been quite successful. The second term, as we learn by the Era, closed on the 17th ult., and already the applications for admission to the next term are beyond the present means of accommodation. The corporation are about to erect new buildings previous to the commencement of the next collegiate year.

RELIGIOUS INTELLIGENCE.

REV. L. B. ALLEN.—We were much gratified on receiving a call last Tuesday morning from Bro. Allen of Yarmouth, who returned from the west on Friday. His health is considerably improved. It will be seen by an advertisement in another column that he offers for sale his house in Yarmouth.

REV. CHARLES AYER. late pastor of the Main St. church, Brunswick, has accepted a call to the pastorate of the Baptist church in Southboro, Mass. His Post-office address is *Cordville, Mass.* Bro. Ayer informs us that his people greeted him and family with a hearty welcome and a liberal donation of needful articles.

MR. M. A. CUMMINGS. Professor in the institution at Fairfax, Va., was ordained to the ministry of the gospel at North Fairfax, Mar. 23d.

MR. WM. N. WYTHE was ordained to the gospel ministry with the Baptist church in Bridgewater, Pa., March 18th.

REV. MR. HARRIS of the Shwaygreen mission arrived in Boston, March 21st.

MR. F. P. LANG was ordained to the ministry with the Baptist church in Westford N. Y., March 11th.

The corner stone of a new church edifice about to be erected by the Central Park Baptist church, New York city, was laid on the 17th ult.

A new Baptist church was recognized at Loda, Ill., March 4th.

An anti-slavery Baptist church was recently formed in Marion County, Oregon. Soon after its formation the church numbered 25 members and 15 persons added.

Rev. Joseph Smith, of Graton Mass., and **Rev. Wm. Stow**, of Westley, R. I. have resigned the charge of the Baptist churches in those places, and Rev. John Brayton, of the High St. Baptist church, Pawtucket, R. I.

A CONVERSION.—Rev. W. S. Phillips, pastor of the Baptist church in Wales, Mass., writes the Watchman & Reflector that he baptized on the 8th ult. Rev. John Ricketts, who has been for twenty years an accredited minister in the Methodist denomination. It appears that Mr. Ricketts a short time since heard a sermon by the Baptist pastor on the text "One Lord, one faith, one baptism," by which he was considerably excited, and commenced a diligent examination of the Scriptures for the purpose of gathering what he had no doubt he could find, a greater number of passages to sustain the opposite view to that taken by the preacher. The result was his complete conversion to the Baptist doctrine.

We learn by the Watchman that the work of grace in Pittsfield, Mass., is still advancing. Dr. Porter writes, March, 16th, "I expect to baptize about fifty next time." A powerful revival is in progress in the Baptist congregation in Pocasset, Mass. Thirty conversions are already reported. Some revival is experienced in Halifax, and nine have united with the church there. The religious interest in several of the churches in Boston and vicinity appears to be increasing.

The Examiner has reports of revivals now in progress with Baptist churches in several towns in New York, which give an aggregate of some 250 baptized, or about to receive the ordinance. In one congregation (Norwich) over 100 have been hopefully converted and 65 baptized. The Baptist church in Salem, N. J., has received 32 by baptism since Feb. 1st.

The Secretary learns that 55 persons have been baptized at the First Baptist church at New Haven, since the revival commenced. Since last November 57 have been added by baptism to the Baptist church in Norwalk.

The Witness has reports of revivals in several churches in Indiana, with an aggregate of over 100 accessions to their membership.

CHANGES OF RELATION.—A correspondent of the Times writes from Smith's Grove, Ill., that he had baptized a school teacher in that place, "a young man of talent and education who had been a member of a Dutch Reformed church in New York," but who having listened to a discussion on the subject of baptism between a Baptist and a Methodist preacher, had been led to investigate the subject thoroughly for himself, and to adopt the conclusion that the views of the Baptists were correct.

STRAWS.—The Pope has sent a present to Louis Napoleon's infant son, of an emerald, formed of two parts, fitting together, and which he pretends incloses a straw from the manger of Bethlehem, which he has blessed.

At the chapel of the Old South church, Boston, preaching in French is regularly established. The preacher is Rev. Mr. Lorrain.

The sum of \$25,000 has been appropriated by the Legislature of New York in aid of Rochester University.

WHAT HATH GOD WROUGHT?—Four years since, says a missionary of the Sunday School Union, G. County, N. C., was almost destitute of Sunday Schools, and the Sabbath labor, we saw thirty-five schools in operation, supplied with more than 4,000 volumes in their libraries. Many of these schools have been blessed with revivals, and over two hundred have professed faith in Christ.

EDUCATING THE WEST.—The Society to provide female teachers for the West, of which ex Gov. Slade, of Vermont, is the head, reports that 453 teachers have been sent out—39 from Connecticut, 110 from Massachusetts, 115 from Vermont, 86 from New York. Of the 453 teachers sent out, 170 have returned, nearly all of them after teaching two years—one hundred and forty six have married; 24 have died; 9 of them after marriage.

SPURGEON'S SERMONS.—Second series.—Messrs. Sheldon, Blakeman & Co., of New York, have issued a second volume of the sermons of Mr. Spurgeon. The discourses in this volume, while they are marked by the same excellences as those of the former, are in some respects superior. The volume contains an improved portrait of the author, and an introduction by him. We would call the attention of our readers to the opinions of Rev. Dr. Wayland and of Rev. Dr. S. I. Peck, editor of the N. Y. Observer, quoted in an advertisement in another column of this paper.

We have a few copies of the work, one of which we will send post-paid to any person who will send in the names of two new subscribers with advance pay.

NORTH BRITISH REVIEW.—The February number is received from L. Scott & Co., New York. Contents.—1. The Employment of Women. 2. Modern Style. 3. Dr. Samuel Brown. 4. Dr. Kane's Arctic Expedition. 5. Mrs. Browning's Poems. 6. Richard Hooker. 7. Art-Unions. 8. The Trade in Opium. 9. United States Politics, Foreign and Domestic.

News of the Week.

TRIAL OF REV. I. S. KALLOCH.—The case of Mr. Kal

once, and procure Mrs. Winslow's Soothing Syrup

Advertisement

New Styles
FURNITURE,
AND
UPHOLSTERY GOODS!
WALTER COREY,
NOS. 52, 54 & 56 EXCHANGE ST,
PORTLAND.

Offers his friends and the Purchasing Public, at
Extremely low prices for CASH,
The Largest and Richest Assortment of
FURNITURE AND UPHOLSTERY GOODS
Ever offered in the State—consisting of
Rich, Medium and Low Priced
Drawing Room and Parlor Furniture:
Rosewood, Black Walnut, Mahogany and Painted
CHAMBER SETTS.
A full and complete Assortment of
Looking Glasses, Mattresses, Feathers &c. &c.
*HOTELS furnished, at the shortest notice, with
every style of Furniture and bedding.
*SHIPS' CABINS, and STATEROOMS fitted
up in the best manner, at the shortest notice.
*Having unequalled facilities for Manufacturing
I am prepared to furnish every variety of

For Cash—at Prices that defy competition. 26m

All Hair!!
Something for the Million!!
PROFESSOR WOOD'S
HAIR RESTORATIVE.

WE CALL THE ATTENTION—preparation
of the hair, the scalp, and the gray hair—
which, when used with a luxuriant growth—
removes the dandruff, itching, and all cutaneous
diseases, and regains a continuing flow of the natural
fluid; and hence, it is as a regular dressing for the
hair, will, preserve its color, and keep it from falling

to extreme old age, in all its natural beauty. We call, then upon the bald, the gray, or diseased in scalp, to use it; and surely the young will not, as they value the flowing locks, or the witching curls, ever be without it. Its praise is upon the tongue of thousands.

WATERBURY, Mass., May 1, 1855.

PROF. WOOD: Allow me to attest the virtues and magic power of your Hair Restorative. Three months since, being extremely gray, I purchased and commenced to use, two bottles; and in a short time began to feel, in rubbing the silver locks to their natural color, and the hair which was before dry and harsh, and falling off, now became soft and glossy, and the ceased falling; the dandruff disappeared, and the scalp lost all the disagreeable itching, so annoying before, and now, I not only look but feel young again.

Respectfully, yours, etc. CHAS. WHITNEY.

New York, Oct. 2, 1855.

PROF. WOOD—Dear Sir: After reading the advertisement in one of the New York journals, of your celebrated Hair Restorative, I procured a half pint bottle, and was so much pleased with it that I continued its use for two months, and am satisfied it is decidedly the best preparation before the public. It at once removed all the dandruff and unpleasant itching from the scalp, and has restored my hair naturally, and I have no doubt, permanently.

You have permission to refer to me, and who enters my name in your advertisement, but is obliged

MISS FEEKES, 26 1-2 Greenwich, Av.

I have used Prof. O. J. Wood's Hair Restorative and have admired its wonderful effects. It restores my hair where it had fallen off; it cleans the head and renders the hair soft and smooth—much more so

State of Illinois, Carlisle, June 27, '56

I have used Prof. Wood's Hair Restorative, and have admired its wonderful effect. My hair was becoming, as I thought prematurely gray, but by the use of the "Restorative," it has resumed its original color, and I have no doubt, permanently so.

SIDNEY BREESE,
Ex-Senator United States.

[From the Washington Star.]

Among the many preparations now in use for the

restoring, preserving and beautifying the hair, there are none that we can recommend with more confidence than Prof. Wood's Hair Restorative, now in general use throughout the States. This preparation possesses the most invigorating qualities, and never fails in producing the most happy results when applied according to directions. We refer our readers to the advertisement for a few of the innumerable

ble certificates which have been sent by party who have been benefited by it, and who feel happy in giving testimony to its wonderful effects produced on them.

O. J. WOOD & Co., Proprietor, 312 Broadway, N. Y. and 114 Mark et street, St. Louis, M.

Sold by H. H. HAY, and HAY & GILSON, sole Agents in Portland.

Weeks & Potter, Wholesale Agents in Boston-
Reading & Co., Retail Agents, No 8 State St.
4-16

ONLY ONE BOTTLE
OF
DR. SANDFORD'S

**INVIGORATOR,
OR LIVER REMEDY!**

IS REQUIRED TO CURE ANY ONE TROUBLE with Liver Complaint, un- less the most desperate case, when the *second* bot- tle will, with scarce a sin- gle failure, restore the pa- tient to health and vigor.

[illegible]

One dose after eating is sufficient to relieve the stomach and prevent the food from rising and souring. **Infants** fore retiring prevents night loosens the bowels gently.

Only one dose taken before meal will cure dyspepsia. One dose taken at night and cures cativeness. One dose taken after each meal spoonsful will always relieve. One dose of two tea-

One bottle taken for the cause of the disease. Only one dose immediately, often repeated morbidly and a sure prevent-
One dose, taken often of bilious attacks, while it is
One or two doses

the stomachs of the
lungs have been cured
one dose, taken a short
time to the appetite, and
one dose, often repeated,
is all that is required, and
yields almost to the first
One or two doses cures
while for worms in child-
and speedier, remedy in
and no other medicine
are plain and safe, and

We hereby attest y^t to them as well a bottle of who has used it, that all, no at virtues in it, that com- ben affected, if their com- liver will be benefited, if not entirely cured.

WHOLESALE AGENTS IN BOSTON,
BURR, FOSTER & CO., NO. 1 CORNHILL.
RETAIL AGENT,
J. DUGGELL SPAULDING, 27 Tremont St.,
opposite Museum.
and sold by Druggists throughout the United States
and British Provinces.

DR. LAROOKAH,
A Celebrated Indian,
Has discovered in the combination of four kinds of
Common ROOTS and HERBS, a remedy that is WAR-

One to two bottles will cure the worst colds; four to eight bottles, the Bronchitis; six to twelve bottles the Asthma; eight to twelve bottles, the

three to eight bottles, the Catarrh: one bottle, the
Croup; Warranted safe, pleasant and effectual. See
Directions on the Bottle.
Prepared and sold at wholesale by
SEVERY & INGALLS,
Melrose, Mass.
Wholesale Dealers in Portland.

For sale by all the Druggists in Portland.
12. 1v.*

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